

FRIENDS MISSION

IN

MEXICO

State of Tamaulipas

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1912

HISTORIC SKETCH OF FRIENDS' MISSION WORK IN MEXICO, STATE OF TAMAULIPAS

By Mahalah Jay

In 1870 or even earlier the Lord laid it on the heart of one of his children, Samuel A. Purdie, of New York State, a Friend from his birth, that some day he would be called into the service of his Master among Spanish speaking people. So thorough was this conviction that he began the study of Spanish to prepare himself for this work while pursuing his vocation of school teacher in North Carolina. Allen Jay says: "Driving up to the school house at Back Creek one day at the noon recess, I found him out in the woods, sitting on an old log with a big Spanish miner sitting by his side, engaged in studying the Spanish language. When I came up he said: 'Excuse me, for I must obtain a knowledge of Spanish,' and in a serious manner, added: 'Some day the Lord will open the way for me to use this knowledge to his glory.'" He was married to Gulielma M. Hoover, of North Carolina, then but a girl. She was in sympathy with his thought and hearing of a foreign missionary organization among Friends of Indiana Yearly Meeting, they applied to it to be sent as missionaries to Mexico.

This organization was a voluntary association of some Friends of Indiana Yearly Meeting who joined together in 1868 with a two-fold object, stated thus: "First, to present to those who may feel called upon to go abroad among heathen nations in the love of the Gospel, an organization that can aid, counsel and advise; second, to be a channel for the gifts of the willing hearted in this direction and thus provide means for the necessary expense of those men and women who shall enter upon this service." From the beginning this organization had kept in touch by correspondence with Louis and Sarah Street, American missionaries

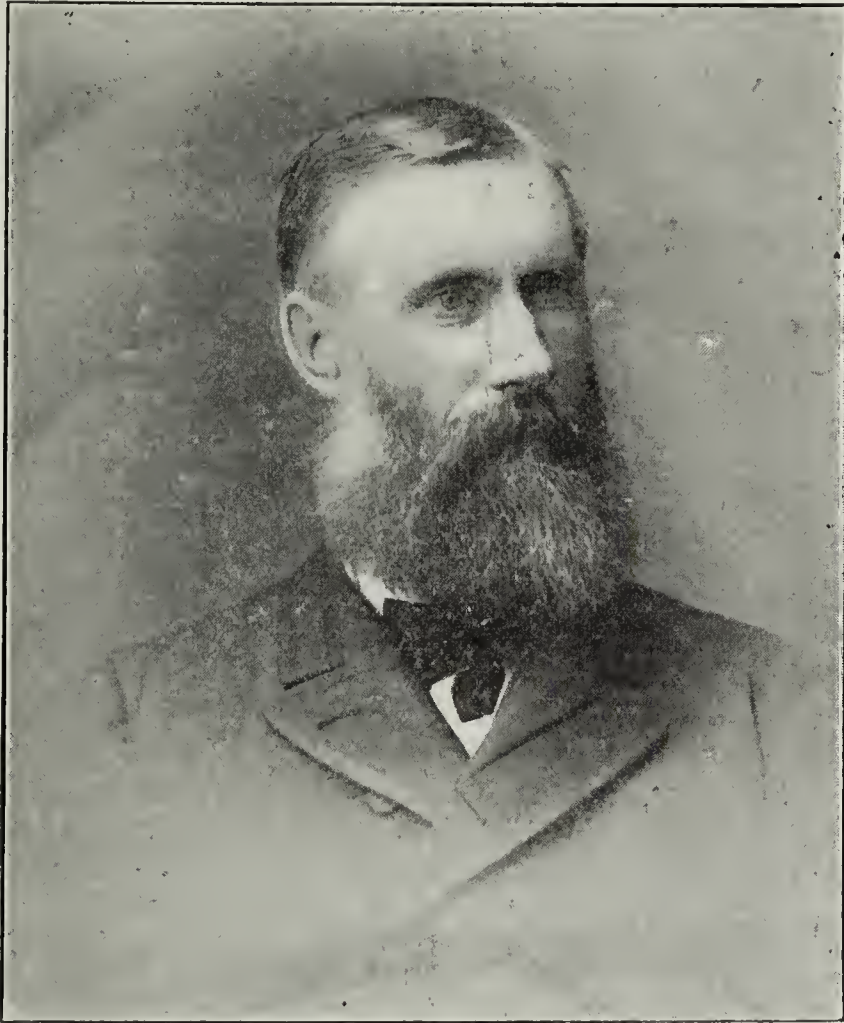
in Madagascar, sent out by English Friends, and by this same organization Elkanah and Irena Beard had been recommended in 1868 to English Friends for service in India. Samuel A. and Gulielma M. Purdie were accepted and sent out by the private organization to Matamoros, Mexico, near the mouth of the Rio Grande, in November, 1871, the first American missionaries sent to a foreign land by Friends in America.

Mexico was then in its transition state, the government unsettled and society in a state of frequent upheavals, torn by contending political factions. In all the large State of Tamaulipas, of which H. Matamoros was then the capital, there were no missionaries located; in fact, Protestant missionaries had not gotten a foothold in many places anywhere in this semi-idolatrous priest-ridden country, our neighbor adjoining us on the southwest.

Samuel A. Purdie, holding peace principles from conviction, and strengthened in them by what he had seen in the Civil war, from which we had so lately emerged, and seeing that Mexico so needed the Gospel of Jesus Christ, the Gospel of peace, before going there had felt that the publishing of a paper advocating peace principles was a part of his work. He had even written down the name of his paper, "El Ramo de Olivo," The Olive Branch, while yet in North Carolina. He made arrangements in such way as he could for this and by the next September (1872) got out on a hand press the first number of his paper, a monthly which has continued to be published ever since, the oldest missionary periodical of Protestants in Mexico.

They obtained help in the study of the language in part by getting some little girls to come to their home, which girls Gulielma Purdie taught in the elements of school-learning as well as giving them Bible teaching. From this small beginning a missionary girls' school has been kept up nearly continuously ever since, and Christian schools have become a great factor in Friends' missionary work.

As the little school in his house advanced his attention was arrested by the character of the school books, inferior to those in use in the United States, and teaching in their reading lessons the tenets of Roman Catholicism, the wor-



Samuel Purdie

ship of saints, etc. He prepared text-books in Spanish for schools, superior as school books to those in use and containing paragraphs and reading lessons either taken from the Bible or giving correct moral and religious thought from

a Protestant standpoint. These lessons were quietly inserted and gave no offence and soon his books were in demand in the city schools and some of them were made the authorized school books for the State, a great point gained in getting before the children in this unobtrusive way correct elementary Christian principles. While engaged in this work Samuel A. Purdie was ever alert for opportunities to preach the Gospel, though it was necessary for some time to do so through an interpreter. Even in spite of pronounced Catholic opposition there were some interested hearers who later accepted the teachings of Protestantism and became regular attenders of the preaching services in the mission home.

In 1873 Micajah M. Binford, of Carthage, Ind., and his wife, Susie R., were sent to the assistance of Samuel and Gulielma Purdie. They proved efficient workers and soon he had acquired sufficient Spanish to take a part in religious meetings and Bible work, but his wife's health failing, they returned home after a stay of about one and a half years. While he was there, in the summer of 1874, S. A. Purdie and he organized the first Friends' church or meeting, with 14 members. Their report the next year shows 29 church members. After three years of successful work under this private organization, the Mission had become so well established and the requirements for its support so great that its friends reported the work they had accomplished and offered it to the yearly meeting. The meeting accepted it as its work and placed it under the care of a committee, being the first association of an American yearly meeting organized to carry on mission work in a foreign country.

After the return north of the Binfords the Purdies worked for years alone as to northern helpers, but native church members were developing and coming forward in the work. Early among these to evidence a gift in the ministry was a talented and educated young man of Indian

descent, by name Luciano Mascorro. He assisted efficiently in the preaching service and in making visits to other villages and ranches. In 1878 he was recorded a minister of the Gospel by the church there and by the missionary committee. Through the 34 years since then he has been connected with the mission work almost continuously, serving in many capacities. At present he is in the mission at Matchuala, serving as managing editor of "El Ramo de Olivo," the mission paper.

Among these early members was a young woman by the name of Angelita Aguilas. She was a lovely character, a devout Catholic when S. A. Purdie first got acquainted with her, but when she heard the pure Gospel teaching she was convinced, connected herself with the mission church, and was just as conscientious and devout to her new-found faith as she had been before to Roman Catholicism. She was afterward Luciano Mascorro's first wife and died early. S. A. Purdie later published in a book of 160 pages the impressive story of her life.

Francisco Peña and Julio Gonzalez Gea, who from almost the first had been drawn to the Protestant teachings and thoroughly converted, had so developed in the ministry as to be recorded ministers in 1880. In 1878 a lot for a meeting house in Matamoros was purchased and a substantial brick building put upon it, which, after being completed and furnished, was dedicated on May 16, 1880, about 350 persons attending this open meeting. This house had been finished with belfry, bell, lamps, seats and the lot about it fenced, at a cost of \$4,000, and all had been paid. One peculiarity of this meeting house indicating the spirit of the place in those early times, was that the windows were covered outside with heavy iron grating for the protection of those within. Catholic opposition was wont to manifest itself in hurling bricks and stones through the windows at those attending Protestant service, intimidating and at times injuring them. In August of this year occurred a

terrible hurricane, the worst of five they had had. The meeting house sustained injury from this, but not serious. For 32 years services have been held in this house and its influence has been far reaching.

In the seventh month of this year, 1880, William A. Walls, a Friend from Canada, joined the mission. His expenses were defrayed for a while by Ohio Friends. In 1883 he took charge of the boys' school at Matamoros. That year the school numbered 36, there being room for no more. This school continued successful for a number of years, while his health permitted him to teach. For twelve years he was a faithful assistant, often exposing himself to hardships and dangers in the work, but having his reward in being the instrument in turning many to the Lord. He labored in several different out stations as the needs of the mission demanded, especially in Escandon and Gomez Farias, and taking S. A. Purdie's place at Matamoros when he was called away from the city. As a preacher, and especially as a teacher of boys' schools in different places, he was very useful and successful. He married a Mexican woman and reared a family, but his health giving way till he could no longer teach, he accepted employment as a colporter for the American Bible Society in 1892, and has since died in that service.

In the southern part of the State of Tamaulipas, some 230 miles south of Matamoros, an Indian village, by name Gomez Farias, had been visited by S. A. Purdie and other workers and the people were deeply interested in their teaching. This village is a single street on the top of a narrow ridge of the Sierra Madre Mountains, the houses often having their dirt floors sloping down the mountain side. No wheeled vehicles can pass through the gates of the village and when in 1885 the mission carriage, with its visiting party, made the tour of the stations, the natives proudly cut a road through the unbroken thicket for it as far up the mountain as it was possible to go, and then driving to one

side, it was left in the opening and the party, including Gu-
lielma Purdie and Mahalah Jay, mounted on horses or
burros, continued the ascent to the village on top, the first
American women to visit the village. Work was opened
up in this village in 1880 with Luciano and Angelita Agui-
larde Mascorro in charge and a meeting of 19 members or-
ganized there. Luciano Mascorro and his wife were sta-
tioned there for some time, but her health declining, they
moved away, and Encarnacion Gonzalez and his wife, San-
tos, were stationed there for years. They were good work-
ers—had been transferred to Friends from the Presbyteri-
ans. The church at Gomez Farias reached 40 members in
1881 and in 1882 a monthly meeting was organized. The
same year two Friends of Minneapolis, Minn., Richard J.
and Abbie G. Mendenhall, gave the money necessary to
build a chapel of native construction in this village, pro-
viding also a good bell, so necessary where there were few
or no time pieces. They afterwards gave money to build
a school house also.

Through the years since then this church has continued,
under the charge of native workers. For some years the
aged minister, Julio Gonzalez Gea, now over 80 years old,
has been in charge. A mission school has also been main-
tained most of the time. The year 1912 has brought to this
village much of trouble and persecution on account of the
revolution, many of the Friends having been imprisoned
and carried away because they did not join the revolu-
tionists.

In 1882 Louis Street visited the missionary stations
along with Luciano Mascorro. While at Gomez Farias they
were urged to visit Santa Barbara or Ocampo, but for lack
of time did not do so. In the winter of 1886 the travelling
mission party crossed the higher ridge beyond which
Ocampo was located, making the trip and return, 100 miles,
both men and women, on horse or burro back. In 1885 a
meeting had been begun here which had from 100 to 300

attenders. For many years this meeting was kept up with varying success, but at present there is no regular preaching or teaching there.

Two other native workers were recognized as ministers, and three meetings and Bible schools opened south of Matamoros in 1881. Librado Ramirez, also coming from the Presbyterians, attached himself as a worker to the mission and was stationed, in 1883, at Soto La Marina, a seaport on the gulf, 250 miles south of Matamoros. This station, though at first thought very promising, did not prove so. Owing to business failures and the turbulence of the people, it was, after a few years, entirely abandoned. In 1885 meetings were also begun in Neuvo Moreles, Antiguo Moreles, Quintero and Escandon. A prominent station of the early days was San Fernando, managed chiefly by native workers. In 1884 New York Yearly Meeting was bearing the expenses of this station. For many years it has been the home of Gertrudis G. G. de Urestii, who has kept up a day school and Sabbath school there, also serving as minister.

In the meantime in 1880 Gulielma Purdie and infant son, Joseph Moore, had left Matamoros for home, taking with them a little Mexican girl to care for the baby. Later in the year S. A. Purdie joined his wife, on the first furlough they had had. On their return to Mexico in 1881 the Mexican girl, Juanita Garza, though then known as Jennie E. Purdie, was left in the north for schooling. She was a member of Mahalah Jay's family for the greater part of five years, finally returning to Matamoros as a mission teacher.

In this year, 1883, our venerable friend, Isaac Sharp, from England, visited the Mexican missions, much to the strengthening and encouragement of the workers.

For the first 12 years S. A. Purdie and wife had been almost the only northern missionaries and had held the whole management of the various lines of work in their

hands. But as the mission increased new workers came to the field and the different departments of work became more distinctly marked and we shall best discuss each under its own head.

Administration

Matamoros was the capital of the State of Tamaulipas when Friends' missionary work was first established there. Afterward the more central city of Victoria was made the State capital. The decline of business at Matamoros caused many removals from that city for purely business reasons. Many members of the church moved elsewhere and as it was no longer so desirable a place as it first was for the headquarters of the mission, in 1887 Samuel A. Purdie, the general superintendent, moved his family to Victoria in the hope in part that that city would prove more healthful for his wife. Its advantage as a center also soon became apparent and in the years between 1890 and 1893 he removed the printing office and all its fixtures, as well as his own office, to Victoria, which afterward continued to be the residence of the superintendent. Wm. Irving Kelsey and Anna T., his wife, lately graduated from Earlham College, offered and were accepted for work in Mexico and went to Victoria in 1893. It was understood that Anna Kelsey would have care of the Victoria Girls' School of New York Friends. W. I. Kelsey assisted S. A. Purdie, making himself acquainted with the whole field of his work. In May, 1895, S. A. Purdie and family left Mexico for rest and to visit their friends, from whom they had been long separated. He placed all the details of his work as superintendent in the care of W. I. Kelsey before leaving Mexico, though not then anticipating that he was taking a final leave, as afterwards proved. He had long desired to visit and have some fruit in Central America, and, finding opportunity for this, he was released by the Mexican Mission Board from obligations to it, after being superin-

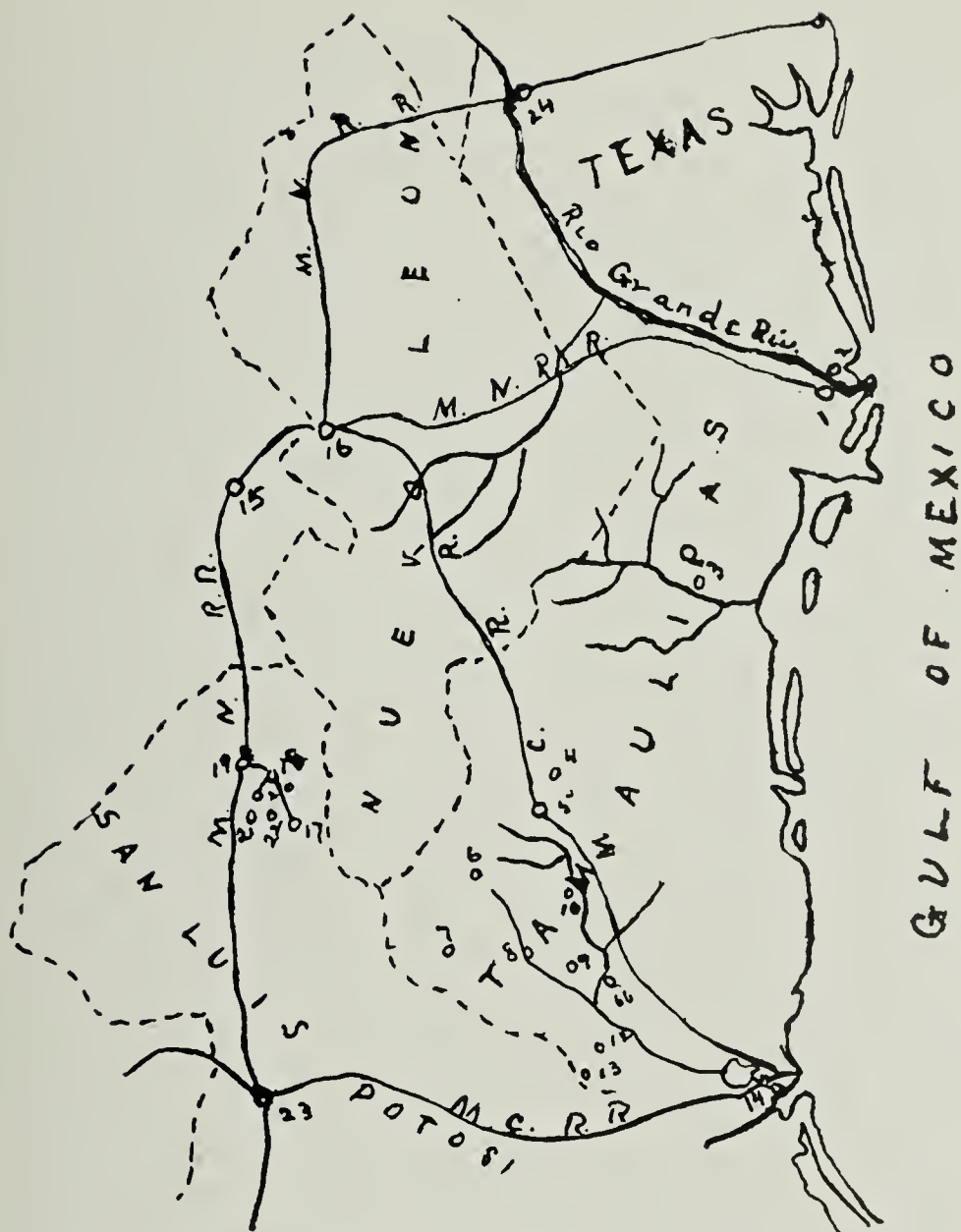
tendent of Mexican mission work of Indiana Yearly Meeting for 24 years. He went to San Salvador and again took up his beloved missionary publishing. While in the act of binding a book he slightly wounded his hand. This was sufficient in that tropical country to induce tetanus (lock jaw), from which he soon died, August 6, 1897. "Others may have been just as devoted, may have done a greater work, but none has been more loyal, none possessed a truer missionary spirit." W. I. Kelsey continued as superintendent of the mission till 1900, when he took a vacation of three years, which he spent mostly in Chicago University. In 1903 he and his wife again entered the work for a five years' term of service, but before their engagement was quite out they asked release in order to look after the education of their children. He had then been the successful superintendent of the many branches of work for 12 years, including his furlough. Upon his final departure from Victoria the superintendent's work was divided between George C. Levering, as head of the evangelistic and church work, and R. Solomon Tice as business manager, their other work continuing as before.

Since Geo. C. Levering withdrew from the mission Solomon Tice has been the general manager of Victoria and the southern field, while Matamoros, difficult of access from Victoria, has been in charge of its resident missionaries, who are directly responsible to the home board.

From the first Friends' missions in Mexico have had three well defined departments of work—the educational, the publishing and the evangelistic departments.

Educational Department

The girls' school in Matamoros, begun, as already mentioned, on a very small scale, increased in attendance and with some intermissions was taught, after Mrs. Purdie found herself fully occupied with other cares, by native



Map of Eastern Mexico:—High mountain ranges occupy southwestern Tamaulipas and southern Nuevo Leon, extending from between Monterey and Saltillo, nearly to Tampico; six, seven and eight are in valleys between mountain ranges. The most important cities are: 1 Matamoros; 2 Brownsville, Texas; 24 Laredo, Texas; 16 Monterrey; 15 Saltillo; 17 Matehuala; 23 San Luis Potosi; 14 Tampico; 5 Victoria; 7 Tula. Friends principal mission stations are: 1 Matamoros; 5 Victoria, and 17 Matehuala. Out-stations are: 3 San Fernando; 4 Guamas; 6 Palmillas; 8 Ocampo; 9 Gomez Farias; 10 Llera; 12 Quintero; 13 Nuevo Morales; 18 Cedral; 20 Potrero; 20 Catorce; 22 La Pas. Other points indicated are: 11 Xicotencal; 19 Vanegas Junc.

teachers. One quite well educated and Protestant family by the name of Flores was especially helpful to the mission. Two of the daughters taught some part of their time in the school and two others helped in the printing office. Luisa Flores taught in the girls' school for nine years, supported the latter part of the time by the Woman's Foreign Missionary Association of Indiana Yearly Meeting. She was then married to the minister, Luciano Mascorro. As his wife she engaged as Bible reader for the mission and when his duties called him elsewhere she in each station to which he was sent was his ever faithful helper till she was removed by death.

In the home-land a new factor in foreign mission work has sprung up, the Women's Foreign Missionary Associations of the various yearly meetings. That of Indiana Yearly Meeting, organized in 1883, had supported Luisa Flores during several of the last years of her teaching. In 1883 Julia L. Ballinger, of North Carolina, was sent to Matamoros by the Woman's Foreign Missionary Association of Philadelphia Friends to be principal of the girls' school. Julia Ballinger proved to be a most thorough and competent principal of this school, continuing in the service of the mission nearly twelve years, including about two years of absence on furloughs. In 1884 Ora Osborn and Lillie A. Neiger, of Danville, Ind., were sent to the Matamoros mission by the Woman's Foreign Missionary Society of Western Yearly Meeting to learn the language and the methods of missionary work prior to being stationed elsewhere. They remained in Matamoros longer than at first anticipated, teaching part of the time in the girls' school with Julia Ballinger. Mission work was opened in the City of Mexico by Western Yearly Meeting early in 1886, under Franklin and Sarah J. King, and Ora Osborn and Lillie Neiger were sent with them.

Hussey Institute

The gift of \$3,100 towards a building for a girls' school in Matamoros from Curtis G. Hussey, of Pittsburgh, Pa., was a great encouragement to the cause of education in the mission. This gift was supplemented later by his bequest of \$5,000, less the State inheritance tax of five per cent., for the support of the school which bears his name, Hussey Institute. (We may mention here that the mission at Mat-huala was remembered in his will with an equal bequest.) In 1885 the \$3,100 given for the house was put into a substantial brick house of six rooms, which faces east upon a public park or plaza, on the other side of which stands the mission church. The two ells of Hussey Institute enclose a "patio," or open space, paved with brick around the large cistern, for rain water is their best drinking water. These ells have since been extended to provide more rooms. The kitchen and dining room are in a frame building at the other end of the lot. The girls' school, of which Julia L. Ballinger was principal, was moved into these quarters that fall and the Woman's Foreign Missionary Association of Indiana Yearly Meeting became responsible for the support and management of the school. Mrs. Laura A. Winston, of North Carolina, a widowed sister of Julia L. Ballinger, was engaged as first matron and Jualita E. Garza (Jennie E. Purdie) returned to her native land to be a teacher in this school. Here she remained eight years and was a faithful and successful teacher, having both the English and Spanish languages at her command and understanding the genius of her people. The last year she was principal of the school. During these eight years she was allowed a furlough of one year, which she spent in school at Ann Arbor, Mich., again in the home of Eli and Mahalah Jay. At the close of the eight years she was married to an American gentleman, Ralph S. Garwood, a graduate of Michigan University, and then superintendent of schools at

Marshall, Mich. He now holds a government position as one of the superintendents of schools in Porto Rico.

The boarding department of Hussey Institute was duly opened January 7, 1886, making a home at once for the teachers and twelve girls, by far the larger part of the more than 100 pupils being day scholars. This building, with the additions made since, will now accommodate only about 30 girls and the officers of the school, whereas the enrollment of the school reaches some years 180 or more. The lot adjoining Hussey Institute on the north was later purchased by the Woman's Foreign Missionary Association and in 1892 they sent Eli and Mahalah Jay to build a school house there and look into the needs of Hussey Institute. They found on the lot purchased a substantial brick warehouse, without floors or closed windows. They decided that better accommodations could be provided with the funds on hand by remodeling this building than by tearing it down and building anew. To the original building, 60 feet long, 15 feet were added, providing ample and good accommodations for the large school. The building was named Richmond Hall. This left Hussey Institute entirely for a boarding and training home for girls. Much of the work of the home is done by the girls who are trained in all the branches of domestic science. Some of the girls remain five or six years in the Institute but more for a shorter time and a few for only one term. Though the roll has not been thoroughly kept, yet it is known that considerably more than 1,000 different pupils have entered this school in the 27 years since the building of Hussey Institute, of course not all of them in the boarding department. With a Bible lesson taught in the school every day and a course of study sufficient for all State requirements of school-teachers, many Mexican girls have here received their first taste of a better life spiritually as well as in education, and have been fitted for teachers and gone out into the schools of the State; others, with their excellent domestic training,

are prepared to elevate and Christianize the home life of their people. Gen. O. O. Howard, that most philanthropic of army officers, when on a visit to Matamoros in 1892, where he was received with military honors, passing by, saw the buildings, inquired what they were, and on being informed, asked the privilege of coming in to visit the school. He was pleased and addressed the school children, who heard him with polite attention and were evidently moved by what he said. He remarked after leaving the



Friends Meeting House, Matamoros

mission, "That school is the most beautiful thing I have seen in Matamoros. The Spirit was there." Mexico's country and village life in the states where these schools are show quite an uplift in 27 years, due, no doubt, in a measure to the influence of Christian education.

Quite a number of American teachers and officers—and these are all missionaries—have been connected with this school. Here, in 1889, Edith Caroline Ballinger, of North Carolina, sister of Julia Ballinger, was employed as teacher.

A gentle, sweet-spirited girl, she remained only about two and a half years connected with the school. She died not many years after. Upon the occasion of the death of her mother, early in 1889, Laura A. Winston, matron at Hussey Institute, returned home. She had successfully launched the boarding department and the loss of her gentle and refining influence was deeply felt. Nancy L. Lée, of New Garden, North Carolina, was secured to succeed her as matron and went to the field in April of that year. She filled the place to good satisfaction for more than five years and was released at her own request in June, 1894, leaving behind her only memories of kindness, self-sacrifice for others, motherliness among the girls she trained, and conscientious and faithful service in many lines in which by the absence of others it fell to her to act. After a year's rest she accepted the position of head of Friends' New York School for Girls in Victoria, Mexico, a place she has filled ever since with rare fidelity and success.

In the fall of 1892 Jessie Johnson, of Tennessee, a graduate of Guilford College, N. C., was sent to Matamoros as teacher. She never acquired the Spanish language very fully, but she was industrious and helpful in teaching the English classes. The climate did not agree with her health and she returned home in June, 1894. In 1893 Emma Phillips, of Fairmount, Ind., entered Hussey Institute, taking the principal's place as soon as she could use the language sufficiently. A teacher of experience in her home land, energetic and consecrated to the work, the school built up under her administration and with the help of faithful teachers the pupils excelled other schools of the city, as also they had done on some prior occasions, in their public examinations. These examinations are not conducted by the teachers, but by public examiners appointed by the city. Emma Phillips continued in the work of the mission till the fall of 1900, when she entered mission work in Cuba. She was from the beginning the head of Wilmington Yearly

Meeting's mission in Puerto Padre, Cuba. She was married to Francisco Martinez, a Mexican, and since the close of their service in Puerto Padre, Cuba, they have made their home in Mexico.

In 1895 Lizzie M. Hare, of Carthage, Ind., was sent to assist Emma Phillips, upon whom by the withdrawal of other American missionaries, had devolved the duties of both matron and principal. Miss Hare proved a competent matron, a faithful religious worker and a congenial companion to Emma Phillips. And for several years the work prospered under their united instruction and management. Lizzie Hare retired from the field after five years' service and now lives near her former home and is known as Mrs. Charles F. Binford.

In 1895, after about 12 years from its beginning, closed the long and faithful service of Julia L. Ballinger. After her absence of a year and a half following her father's death in 1892, she did not resume the principalship, but took the department of religious instructor in connection with the school and of Bible reader and religious visitor among the church members and in the city generally, for which a term in the Moody Bible Institute in Chicago in 1893 had especially prepared her.

In 1899 Myrtle Davis, of Fairmount, Ind., was sent to Matamoros to be matron of Hussey Institute in place of Lizzie Hare. She was faithful and successful in her management, part of the time the double duties of matron and principal were left on her hands. She retired from the field in November, 1902.

That fall the Board secured the services of Lydia E. Pike, of Fountain City, Ind., to fill the place Myrtle Davis was about to leave. Miss Pike entered the field in November, 1902, bringing with her large experience as a teacher. She served in the double capacity of matron and principal much of her five years of service here, as others had done before her. She proved an excellent matron, principal, re-

ligious instructor and financial manager. In 1903 Leona Longstreth, of Kansas, was sent to Matamoros to assist Miss Pike, who was left with too much on her hands. She served till in June, the end of that school year, to good satisfaction, but could not be retained longer. She was married the following September. Florence O. Macy was sent as matron to Hussey Institute in October, 1905, while Miss Pike was there as principal. After five years of service Miss Pike came home on furlough in 1907, spending much of this year in visiting meetings and other gatherings, speaking in the interest of the Mexican work. Again taking up her long interrupted course at Earlham College, she took the A. B. degree in 1908. She returned to Mexico, to Victoria, to teach there in the place of some of the missionaries released on furlough. She was called home by the serious illness of her aged father and nursed him until his death. Her interest remained in Mexico, however, and she had looked forward to returning there when, the night before her father's burial, she was called peacefully and quietly to her eternal reward and the two were laid away at the same time. She was sincerely mourned by both the Americans and Mexicans, with whom she had labored, and the mission lost a valuable worker. After Miss Pike left Matamoros Florence Macy discharged the double duties of matron and principal. In 1907 Emma Reeder, of Middletown, Ind., entered the work at Matamoros to help Miss Macy. A teacher at home, she was successful in the primary room of the school, but at the end of her first year she was transferred to take a similar place in the new annex of Juarez Institute, Victoria. Florence Macy returned home in 1909 after four years of faithful, energetic service, and is living now at Carthage, Ind., as Mrs. Murray Parker. Aurette Thomas, of Fountain City, Ind., was sent to Hussey Institute in 1910 and is at the present time matron of the school. From September, 1911, Sarah R. Lindley, on furlough from the school in Matehuala, came to Matamoros and started the school in

the absence of a principal. Lou F. Schultz was at Hussey Institute from February, 1911, to the end of the present school year. She will be at Victoria next year as Mrs. Clyde Roberts.

Penn Institute

Similar to Hussey Institute in its religious instruction, its domestic training and course of study is Penn Institute,



Entrance to Friends Meeting House—Penn
Institute to the right

a boarding and day school for girls at Victoria started by New York Friends in 1888, with Gertrudis G. G. de Uresti and Margaretta M. Marriage in charge. A permanent home was at length purchased for this school adjoining the Mission Home property and under several native principals its work progressed. We have noted that in 1895 Nancy L. Lee, on returning from her furlough, became matron of this school. Here she has been ever since except for furloughs.

Associated with her has been Mary Pickett as principal, from Annapolis, Ind., since This school this year, 1911-12, has had about 30 boarders. It is provided now with comfortable quarters for school and home and boarding departments. They have put normal work prominently forward, and with a satisfactory course of study, have fitted quite a large number of girls for teaching. This school has enrolled about from 70 to 100 pupils annually, and this year had 26 boarders. Four Mexican all-day assistants are employed in addition to some of the highest classes being taught in connection with Juarez Institute.

Boys' Schools

Much stress has been laid upon teaching the girls, but it has long been noted that there is little chance of establishing Christian homes if the boys and young men are not also educated in like manner. The Mexican mission has endeavored to supply this need as far as is possible by day schools in practically every station. The need of Christian boarding schools for boys has been strongly urged for many years by those on the ground. As has been mentioned, a boys' day school was taught for years by Wm. A. Walls and later by Santiago G. Gonzalez, among others, in connection with the mission at Matamoros, supported in part by women Friends of Philadelphia, one at San Fernando and, in fact, two or three elsewhere, supported by New York Friends; and one at Victoria by Baltimore Friends. During the years from 1890 to 1900 the boys' school at Matamoros was less prosperous owing to a lack of suitable teachers. In 1900 Francis and Rachel Hockett, from Richmond, Ind., opened a boys' school in their home and continued it during their term of service. Hussey Institute, in its primary department, received a number of little boys, from 20 to 60 at a time, that it suited their parents to send to that school with their sisters or for other

reasons; but as Hussey Institute was by no means intended for a mixed school, when these boys grew older they could not attend there. This overflow of boys needed much a good boys' school into which to pass and the Hockett school helped to supply this need.



Misses Lee and Pickett with Graduating Class of 1909

Juarez Institute

The boys' school at Victoria, started in 1887 in charge of Santiago G. Gonzales, as a special work of Baltimore Yearly Meeting, was continued for about fifteen years till in 1903 it was merged into Juarez Institute. Friends of Indiana Yearly Meeting in 1901 decided to open a boarding school for boys at Victoria and George C. Levering, of Maryville, Tenn., was chosen to take charge of it. This school, intended to mate in advancement Hussey and Penn Institutes for girls, was opened January 1, 1903, under the name of Juarez Institute. In addition to work through the grades into high school, its course of instruction included a bib-

lical department and it offered boarding accommodations for several. The first year its enrollment was 22, four taking work in the biblical department. The second year the enrollment was 63, 14 of them boarders, and the numbers have continued to increase up to the full extent of its capacity to receive. In 1905 R. Solomon Tice and his wife, Amanda R. Tice, of Middletown, Ind., were sent to work in Juarez Institute. Both were teachers of a good experience at home and their work has been good in their new positions. Besides their teaching they have charge of the boarding department and Mr. Tice introduced and directed several lines of manual training among the boys, but as the school work increased he was obliged to give up this work largely. The demand for it, however, is great and plans are being made to arrange for its continuance. Juarez Institute has for its home a building in the same square as Penn Institute but farther down the street and on the other side. Its enrollment for 1911-12 was 70, with as many as 31 boarders at one time. Three all-day assistants are employed and two boys teach English classes. This year Juarez Institute and Penn Institute have been legally recognized by the State so that its graduates may teach in the State schools or enter higher institutions without examinations.

In 1907 Emma Reader, the sister of Mrs. Tice, was transferred from the Primary Department at Hussey Institute, to take charge of an annex at Juarez and Penn Institutes, which is really a primary department for both boys and girls. The enrollment in this school for the first and second grades has been from 70 to 80. Two Mexican assistants are employed and as many of the advanced methods of primary work used in this country are introduced as possible. This school is housed in the property known as the Mission Home, the former home of S. A. Purdie and W. I. Kelsey, superintendents of the Mexican missions.

The third to sixth grades are taught separately in Penn

and Juarez Institutes, as the custom of the country requires, but since the idea of co-education has gained sufficient ground the five years of high school work of the two schools are taught together, with good results and economy of teaching force. Following the coming away on furlough of G. C. Levering and wife in 1909, Lydia E. Pike was sent to teach in this joint work and since her death, the other missionaries have continued the same plan. The first gradu-



Juarez Institute

ate of the biblical department, Genaro Ruiz, gave himself as far as he had time, through his four years' course, to evangelistic work among the out stations of the mission and now he is a recorded minister and married. For some time he had charge of the out station of Palmillas, where he preached and he and his wife both taught, he a boys' school and she a girls' school. At present he has been called back to Victoria to help in the teaching at Juarez Institute and to preach on Saturdays and Sundays at some of the nearby

stations. He is highly respected and his services esteemed, a first fruits of what is hoped from Juarez Institute.

The educational work of the mission is only partly represented by its larger institutions. In nearly all of the many out stations, schools have been organized and the children gathered and taught in connection with the church work. The schools in the out stations have been for boys as frequently, perhaps, as for girls.

Publishing Department

The publishing department has been a great factor in sowing gospel seed. It reaches further and touches more people at less cost than any other missionary agency. As was mentioned early in this sketch Samuel A. Purdie's mind had been turned to this line of work even before he knew certainly there would be an opportunity to go to Mexico and the name of his paper had been chosen, "El Ramo de Olivo," The Olive Branch. In the summer of 1872 a small Quarto Cottage hand press and seventy-five pounds of type were given to S. A. Purdie by Anna C. Tatum, of New York, and her two sisters, the first equipment of the Mission Publishing House. "El Ramo de Olivo" was at once published and has continued during the forty years since. Besides its distribution in Mexico, it was the joy of S. A. Purdie that it went to subscribers in every Spanish speaking country in the world, a big record for a Protestant denominational paper. While it has been published in three places, Matamoros, Victoria and Matahuala in these years, it is interesting to note that one of the earliest believers in Mexico, Luciano Mascorro, is at present actively connected with the paper and has been a large part of the years. He is at present associated with Raymond S. Holding, the resident Friends' missionary at Matahuala. Next to the issuing of "El Ramo de Olivo" S. A. Purdie turned his attention to the school books he found in the hands of the children. In regard to these he writes thus in 1885:

"The want of suitable school books for our Mission Schools was apparent so soon as they were established, which was early in 1872. The School Books issued in Mexico were intensely Catholic, those issued in New York by business firms though less so, all had Catholic forms of prayer, whilst those from Paris were more or less antagonistic to all religion.

"We had to begin with A. B. C., although our first book was better adapted to the word method than any book which



Teachers of Juarez Institute, Penn Institute and the Annex
Misses Lee and Pickett not in group

had preceded it. We only hoped to supply our own school, and 144 copies were issued. This edition lasted over two years and was mostly circulated gratuitously. Just as it was exhausted, in 1874, Presbyterian and Methodist Missions were organized in all parts of the country, and our First Reader was called for. From that time to the present it has gained favor, until about 1,000 copies are sold per month in Mexico, Texas, and New Mexico. It has been followed by a complete series of reading books, decidedly evangelical in their teaching, and unexpectedly to us they

have gained favor in many public schools in all parts of Mexico."

The printing of these was done in small editions, on hand presses, but all S. A. Purdie's books and tracts were stereotyped, and the orders, never very large at a time, were printed when called for.

"As early as 1875 the Catholic papers declared our Juvenile Issues to be the most dangerous element they had to encounter and unless they could be counteracted the coming generation would entirely abandon Romanism."

S. A. Purdie translated and printed many tracts and small books, as an abridgment of the Life of Wm. Penn, of Elizabeth Fry, of Stephen Grellet Gurney's Letter on Christianity, also he printed a life of Angelita Aguilar de Mascorro, prepared by himself. These tracts and books and many others obtained from the American Tract Society were widely distributed, some by mail, more by colporters and by the missionaries and evangelists on their trips to distant villages and ranches. We cannot here give even the titles of all his publications. Purdie's detailed report for a good many years showed over one million pages printed and circulated annually, including his paper. The output, though not so large of late years, is still a large factor in carrying on the work of the mission. Samuel Purdie was a man of very versatile genius, but he was not a printer nor publisher before going to Mexico; he took up the business because he found it needed. They never had a printer by trade at the mission until in December, 1897, when John S. Turner, of Indiana, and his wife, Luella Moon Turner, were sent to the mission. He was a practical printer and was employed especially to take charge of the printing office. His knowledge of the business soon worked great improvement in this department. His wife is the daughter of Mary Moon Meredith, a minister widely known. Both were interested in the mission work, but their services were enjoyed by the mission for only a few years. He was engaged in

missionary printing in Mexico City for several years and has recently died.

One of the more recent publications of Friends' Mexican Mission Press might be mentioned "The Friends' Discipline," in Spanish. After Friends in America had mostly adopted the uniform discipline, the American Friends' Board of Foreign Missions in charge of Friends' mission work in Cuba and the Foreign Mission Boards of Indiana and West-



Mr. and Mrs. Tice and boys

ern Yearly Meetings, each having work in Mexico, united to have it translated into Spanish and published. The first draft of the translation was made by Joseph M. Purdie, son of Samuel A. Purdie. It was then very carefully revised, W. I. Kelsey, being familiar with the practices of the church in the home land, giving special attention to whether the Spanish translation really expressed the true meaning of the English discipline and Luciano Mascorro, trained scholar in his own language, looking out for correctness of

the Spanish expressions. One thousand copies were printed on the mission press at Victoria, which were afterwards bound and circulated. The missionaries speak highly of the benefit that this discipline has been in unifying the mission churches in their organization and methods of business and in giving them a uniform and definite statement of Christian doctrine.

Evangelistic Department

Schools and publishing were recognized as but means to the one great end of missionary effort, the bringing of the gospel to the people and thereby bringing the people to Christ. Accordingly great stress has been laid on the preaching of the word and gathering those who would hear into meetings or churches. It would be tedious to mention all the ranches and villages which have become preaching stations. In some of these the work flourished for a time, then from deaths or removals or scarcity of workers the congregation dwindled and that station was abandoned and the labor bestowed on a new place. During S. A. Purdie's administration six monthly meetings were organized in this State; eight natives had been recognized and recorded as ministers, and a larger number were itinerant evangelists or devoted home workers. Of those earliest recorded ministers three have died in the triumphs of faith, after doing a good and valiant work for their people. Most of the others are still faithful gospel preachers. One of those whose gift as a minister was publicly recognized by the church in 1885 was a woman, Gertrudis G. Gonzalez de Uresti, sister of Santiago G. Gonzalez. Talented, educated, highly gifted, eloquent and consecrated to her Master's service, she has collected meetings and served them as pastor, has gathered schools and taught them in different places, where in the years her husband's business has taken them, or has fostered work already established, as Bible reader or as religious visitor in Matamoros, as regular preacher in some of

the out-stations, or has taken charge of schools where teachers were lacking and in every way practicable helped to advance Christianity among her people. She still lives and labors, having charge of the school and church at San Fernando. In those often shifting communities no very careful registry was kept of church members who moved from place to place, but it was one of the joys of S. A. Purdie's heart that wherever he found them in after years they retained their Christianity, working with other Protestant churches where there were no Friends, and almost never lapsing again into Romanism. Not long before he left the field he estimated the church members in his superintendency, then living, to be about 600, though not all of them were living where they could attend Friends meetings. Some had moved entirely away and no information about them was at hand. Many had in these nearly twenty-five years gone to their eternal home. The number of adherents not enrolled in the meetings was as large, perhaps, as the number of members. No authoritative statement of the church membership can be given for the present time owing to the continued shifting of residence. There are now seven established meetings and three monthly meetings in this same territory.

Pastors

After S. A. Purdie changed the headquarters of the mission to Victoria, Wm. A. Walls was for some time practically in charge of the church at Matamoros, together with his work of teaching the boys' school. Failing health compelling him to leave Matamoros, several attempts were made to supply the Matamoros meeting with a pastor. When none was on the ground the officers of Hussey Institute often, assisted by the members of the Christian Endeavor Society and by the native Presbyterian minister, kept up the Sabbath school and the church services. In 1894 Joseph W. Lamb, of Amboy, Ind., was sent to Matamoros

as a helper, but after one year he was transferred to Victoria, where, as occasion demanded, he helped as an evangelist, took the place of an absent superintendent, etc. In 1897 Geo. D. Weeks and his wife, Sarah, of Iowa Yearly Meeting, were sent to Matamoros, that he might be pastor of the meeting there. He began service well; but before ten months were passed they had to return North on account of the wife's failing health. In 1900 Francis and Rachel Hockett, of Richmond, Ind., went to Matamoros to supply the place of pastor and assist in other ways as they could. They had to use an interpreter at first in Sabbath school, church and pastoral visiting. As has been before mentioned, they held a successful boys' school in their own home, in addition to doing pastoral work. In 1905, after nearly five years of service, they returned home, respected and beloved by those among whom they had labored. Everett E. and Clara E. Morgan, who had been missionaries in Friends' mission at Matahuala for nine years, and who were at home on furlough, were sent to Matamoros in 1909 to take charge of the church. Their services were well appreciated alike by the natives and their fellow workers. But mortal disease had fastened upon the wife, and after a heroic, but unsuccessful struggle with it for more than a year, her spirit passed on from Matamoros to its heavenly home, on the 19th of the ninth month, 1909, the first of Friends' Mexican missionaries—some children not counted—to yield up life on the mission field. Everett Morgan remained in the work until 1911. Since then he has lived in Brownsville, Texas, and has married again. The present prospect is that he will again become the pastor of the Matamoros meeting this coming year. In the meantime Mary L. Ellis, formerly missionary to Cuba, was in charge of the church at Matamoros for four months the past year, to its benefit.

At Victoria there has always been more ministerial help, both of missionaries and of natives. When Samuel Purdie removed to Victoria there were but few Friends there, but

he soon gathered a church around him. In 1893 W. I. Kelsey and wife were sent there, he to assist S. A. Purdie and she to take charge of New York Yearly Meeting's school for girls, now Penn Institute. After S. A. Purdie returned North, Mr. Kelsey was in charge of the church at Victoria, and associated with him at different times were Joseph W. Lamb and Geo. C. Levering, and in 1905 R. Solomon Tice was sent to Victoria, and is still there. Last year, Clyde Roberts, of Nebraska, was sent to Victoria, to serve the church as pastor. He preached at first through an interpreter, while learning the language, but is beginning to feel able to use the Spanish himself. He and his wife (Miss Shultz, who was at Matamoros last year) are to be at Victoria again this year. Besides the missionaries already mentioned, two of the most prominent and earliest native ministers, Luciano Mascorro and Santiago G. Gonzalez have served that meeting as pastors a large part of the time. The latter had his home in Victoria over twenty years and was looked upon much of the time as the regular pastor, as well as the teacher of Baltimore Friends Boys' School. During the Christmas season of 1910 he passed on to his heavenly home, after a long life of faithful service in the effort to advance our Father's kingdom among his people. He was by nature an eloquent speaker and in his maturity his sermons were very impressive. Active in the out-stations near Victoria, and doing some evangelistic work among the meetings farther south, should be mentioned Genaro Ruiz, recorded a minister a few years ago, and who was educated for four years in Juarez Institute. Also in the far south at Gomez Farias until this present revolution, Julia Gonzalez Gea, a minister over 80 years of age, has kept school and church together. The sister of Santiago G. Gonzalez, Gertrudis G. de Uresti, who keeps up the work at San Fernando, has already been mentioned. It is well to note that the mission churches are taught to help others as well as themselves. A new church was needed at Vic-

toria, and the native church members contributed \$530.35 of its total cost of \$2,550.31. This church was dedicated in 1903, its construction, as well as numerous changes in the mission properties, having been supervised by Frank and Phariba Stephens, of Richmond, Ind. For some time past the Victoria Meeting has contributed \$25.00 per month that church services and day schools might be regularly conducted at the out-station of Palmillas.

Little mention has been made of the Sabbath school work, but it is the general feeling that in the Sabbath schools lies the real hope of the church, and every effort is made to make them successful. The Sabbath school at Victoria the past year numbered, during the school year, 120, with 14 teachers.

If one looks back to the minutes of Indiana Yearly Meeting of 1874 he finds that Friends that year raised \$2,693.00 for the Mexican work just undertaken. This amount kept increasing until during the years 1880-1890, over \$4,000 a year were spent on the Mexican mission. Most of the American Yearly Meetings had contributed to this work in some phase and even Friends of London Yearly Meeting sent their donations to it. About this time a new spirit of missions swept American Friends and many yearly meetings began missions of their own, often in other countries, until by 1898 only one—Baltimore—was contributing to the work under the management of Indiana Yearly Meeting. This natural withdrawal of financial help had its detrimental effect on the mission work. By 1898 the total contributed to the Mexican work was less than that given in 1874, when there was but one station. As a result there was a scarcity of workers and a necessary contraction of the work. Since 1900, however, the tide has been turning again, until for several years from \$8,000 to \$10,000 has been expended in this field in Mexico. During the past year the American Friends Board of Foreign Missions has been endeavoring to raise a sum large enough to materially help three or four

of the missionary fields. In Mexico the hope is to be able properly to equip the ninety acres of land recently purchased, outside of Victoria, so that industrial training, as well as better accommodations, can be furnished the girls and boys of Penn and Juarez Institutes. Already seventy acres have been enclosed by barbed wire fence, sixty orange trees planted, besides lemon, plum and grape fruit and a large palm thatched barn built to house the four mules and six cows. One thousand encalyptus trees have also been donated. This advance step will mean much to the mission in many lines.

At home, two important changes have been made in the administration in the last years. In 1900 Indiana Yearly Meeting adopted a "plan for consolidating the foreign mission work of the yearly meeting under the control of a single board," and the Women's Foreign Mission Association, which had been such a vital force in missions since 1882, gradually disappeared as an organization from the active executive work of foreign missions and Hussey Institute, under its control since 1886, passed to the now single Board, this Board being practically the Foreign Mission Board of the yearly meeting, with some changes in organization and personnel.

The American Friends Board of Foreign Missions authorized by the Conference of 1892, organized in 1894, and adopted by the Five Years Meeting in 1902, as its Board of Foreign Missions, has, through the years, been acquiring its recognition as a Central Board of all Friends, and in 1907 the management of the missions of Indiana Yearly Meeting in the State of Tamaulipas, and of those of Western Yearly Meeting in the State of San Luis Potosi, Mexico, was placed in the hands of this Board, which directs them through a Field Committee, composed of representatives from the two yearly meetings.

For the past ten to twelve years there has been an annual or yearly meeting of Friends in Mexico, to which each

of the monthly meetings in the states of Tamaulipas and San Luis Potosi appoint delegates. This organization was authorized and approved by the Boards in charge and has the functions of both a quarterly and yearly meeting. With a membership of more than 1,000 members, there is a promising outlook for this Mexican Yearly Meeting, and the good resulting from this meeting and associating, has been very marked.

Such are some of the facts in the history of this oldest of missions belonging to American Friends. Much of fascinating interest could be told of the dangers in the early days, of the wonderful change of heart that led those men and women to leave the Catholic church, which had been their church for generations, a church in Mexico grafted on to an idolatrous pagan stem and retaining many of the characteristics of the parent stock. It took courage to brave the persecution and stand firm, but one has only to look at Don Julio Gonzalez Gea, one of the early converts, now over eighty years old, and still active for the Master, and Luciano Mascorro and Gertrudis G. de Uresti, both elderly people and still finding their chief joy in the service of the church, to realize that the foundation was well laid and the faith divinely blessed and courage given to "stand fast in the Lord." Many interesting narratives could be told of present day experiences that are just as real and will be as long enduring. The vision of service that came to S. A. Purdie more than forty years ago has been realized by him, and many since, and still God calls his workers to the field, that those in Mexico, hungry for the gospel, may be filled and may acknowledge the love and care that God gives to each of his children. Surely His blessing has rested on this mission.

